GOD THE PROTECTOR OF ISRAEL:

A Commemoration Sermon, for Our gracious Deliverance, from that Monſter of *Treacheries*,

The Gunpowder Treaſon:

Preached on Friday the fifth of *November*, at the Pariſh Church of S. *Leonards Foſter-lane*; *Anno Domini*, 1641.

By H. M. *in Artibus Magiſter.*

Inquire now of the dayes that are paſt, which were before thee, ſince the day that God created man upon earth, and aſk from the one end of Heaven to the other, if there came to paſſe ſuch a great thing as this, or whether any ſuch like thing hath been heard. Deut. 4. 32.

LONDON

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1641.

TO

THE RIGHT HONOVRABLE Sir Richard Gurnay,

Knight, Lord Major of the Citie of *London*, with his vertuous Lady, present Felicitie, and everlasting Peace.

Right Honorable,

THis Sermon was intended only for my private Auditory, but (*ex malis minimum*) to avoid a greater inconvenience, I am constrain'd, to present it to a publike view, and have presum'd, to dedicate it to your Honour; Be pleas'd (I humbly intreat) to afford it your favourable protection, that under your honored name, it may find the more free en-

tertainment. And accept it, as a teſtimony of my gratitude, for thoſe immerited favours, I have receiv'd from your ſelfe, with your vertuous Lady, who hath beene a great encouragement to mee in my Miniſtery, ſince my comming to this place. I muſt ingenuouſly acknowledge my inabilitie of repayment, but by my daily vote to Heaven, for your felicities, here, and hereafter, and ever reſt

Your Honours to be

commanded,

Henry Miller.

To the worthy Citizens, and his Christianly affected Auditors, of the Parish of Saint *Leonards Foster-lane*, Mercy, Love, and Peace be Multiplyed.

Courteous Friends,

THe debt I owe you, exceeds my abilitie, not willingneſse of payment, whereof I here tender you earneſt; Let your goodneſſe deale with mee, as with bad Debtors, Take this, till more comes. *I acknowledge, you may juſtly clayme your intereſt in this Sermon, It was purpoſely prepared for your audience; Yet was it not then in my thoughts, it ſhould appeare upon the ſtage, to receive its publike cenſure; But to prevent the intent of ſome, who were reſolv'd to commit their owne imperfect notes to the Preſſe, I was conſtrained to deliver my own Copie. May it in your peruſall, obtaine as charitable an eie, as you (were pleas'd) in the delivery to afford it an attentive eare, and to receive it from him, as one that unfainedly deſires the ſalvation of your ſouls, The Authour hath his deſire, whoſe daily petition is for your ſanctification on earth, glorification in Heaven:*

Yours in all Chriſtian duties,

HENRY MILLER.

PSAL. 124. 1,2,3,4.

If the Lord had not beene on our ſide (now may Iſrael *ſay) If the Lord had not been on our ſide, when men roſe up againſt us.*

They had then ſwallowed us up quick, when their wrath was kindled againſt us.

Then the waters had drowned us, and the ſtream had gone over our ſoul, then had the ſwelling waters gone over our ſoul.

Prayſed be the Lord which hath not given us as a prey unto their teeth.

HEn King *Ahaſhueroſh* had granted Queen *Heſters* petition for recalling of *Hamans Letters*, (which were ſent forth throughout all the *Provinces*, for the *deſtruction* of the *Iews*) whereby the *Iews* were delivered from *Hamans* bloudy *deſigne*, It was immediatly commanded that the *days* of their intended *ſorrow* ſhould thereafter be kept *Feſtivals*, throughout every *generation*, every *family*, and every *City*, that the *memoriall* of that *deliverance* might not periſh from them or their

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posterity. Hester 9. 28. which feast they called the feast *Purim* which is the feast of *lots*, for *Haman* had cast *lots*, and the *lot* was fallen in the month *Adar*, and on the thirteenth day of the said *moneth*, to have rooted out, and destroyed the *Jewes* throughout all the Kings Provinces, *Hester* 3.13. In *remembrance* of which great *deliverance*, this *Feast* is had in observation among the *Iews* unto this day.

Our present occasion is not much unlike, the cause of this *our* evening *assembly*, is the *commemoration* of our gracious *deliverance*, from that Monster of *Treasons*, which no age can *parallel*, conceived in our own *Precincts*, and should have brought forth *ruine* in our own *eyes*, when no other voice should have beene heard in our streets, then weeping, mourning, and exceeding great lamentation, *Rachel* weeping for her children, and would not be comforted, because they were not. The lowder then the cry of our sorrow should have beene, the lowder ought the shouts of our joy now to be, God himself hath given the cause, that our hearts should be filled with joy, and our mouths with laughter.

It is accounted a part of wisdom to performe, *opus diei, in die suo*, the work of this day hath beene, and of this evening now is, to repeat our gratitude, lest the revolution of time, should eat out of memory this our miraculous deliverance.

It is the endevour of our adversaries, to raze this Feast out of our Kalender, not ashamed to affirme, that this dayes devotion, was our fiction to scandalize them, no Conspiracie of theirs to ruine our Kingdome, or at the best so far excuse it, (that no blemish may remayne on their Religion) That they confine it to the act of some few male-content and unfortunate Gentlemen, Indeed

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they were male-content, in that their hopes were fruſtrated, and therein unfortunate, in which to this day wee are and (I hope to the end of the World) ever ſhall remayn fortunate, ſo that the ſucceſſe is blamed, not the Treaſon condemned. But let them wiſh of this day as *Job* in his agony of his birth day, *Iob* 3.6. that it may not be joyned with the dayes of the yeere, nor come into the count of the moneths, yet let us keep it in his ſeaſon from yeere to yeere, as an eternall preſident of Gods care for his Church, and a never dying teſtimony of the hideous cruelty of bloud-thirſty Catholikes. That when our children ſhall enquire, what this our joy and triumph means, wee may relate the miraculous deliverance the Lord hath wrought for this his *Iſrael*: For had not the Lord been on our ſide when men roſe up againſt us, they had ſwallowed us up quick. This Pſalme, with ſome precedent and conſequent Pſames from the 120 to the 134 Pſalme, are called Pſalmes or Songs of degrees, and the reaſon as ſome affirme is, becauſe of the ceremony the Prieſt uſed in ſinging of them, which was upon the ſtairs as they marched up into the Houſe of the Lord, others ſuppoſe this title give them, becauſe they were ſung by the *Jews* in their comming up from *Babylon* into their own Country, and this carries ſome probability with it, becauſe ſome of theſe Songs ſpeak expreſly, of their return from captivity, and moſt of them of Gods deliverance of his people from manifold dangers.

This Pſalme is *Iſraels* gratefull acknowledgment, that her deliverance from thoſe imminent dangers, was through the power and providence of God, and by demonſtration of the greatneſſe of her perill, ſhe magnifies Gods favour in her mighty deliverance.

In the words observe these particulars,
1. Mans intention for *Israels* misery.
2. Gods prevention in the discovery.
3. *Israels* gratitude for her delivery.

In the intention observe
1. Their malicious insurrection; *Men rose up.*
2. The celerity of their destruction, *swallowed up quick.*
3. There fury in execution: and this is decyphered by two elements
   1. By fire, *their wrath kindled,*
   2. Water, *the streames are gone over our soules.*

I shall gently strike these severall flints, each of them will afford a spark, to lighten my Text: and First, of the generall. Mans intention for *Israels* misery.

Gods Israel hath alwayes enemies rising up against her.

David a type of the Church confesseth *Psal.* 25. 19. That his enemies were mighty, & those that hated him without a cause were many in number.. I need not spend time in confirmation of this truth, I would to God that daly experience did not subscribe *a probatum est* unto it; and what can *Israell* expect, since the God of *Israell* was made obnoxious to all the miseries, that cruelty could invent, or tyranny inflict upon him? *Si hoc fit de virido, quid fiet de arido*, if this be done to the greene tree what shall become of the dry & withered branches? if the head be crowned with thornes, shall not the members bee sensible of the same torment? If the master drink vineger and gall, the servants must taste of the same bitter potion; If hee be

vir

vir dolorum, a man of sorrow, she must be *vxor lachrimarum*, a wife of teares; this our Saviour bid his Disciples expect, 15. *John* 20, The servant is not greater then the Lord, if they have persecuted mee they will persecute you also. As Christ was crowned with thornes, so his Church hath laine in the bryars, as he bare his Crosse to Golgotha, so hath shee borne hers in all ages of the World, this is *res mira*, *non nova*; For it hath beene so from the beginning: wee finde her butchered in *Abell*, captivated in *Egypt*, flying and hiding herselfe in the time of Idolatrous Kings, after Christs comming into the flesh, cruelly persecuted first by Heathen, after by Arrian and Heretical Emperors, and last of all by Antichrist and his adherents, who under pretence of being the Church, persecute the Church of God, and so glutted herselfe with the Church her Massacres, that the prophetick Apostle tels us *Reve.* 17. 6. shee hath made herselfe drunke with the bloud of the Saints. Shee is rightly entituled the militant Church, exposed to all the conflicts which the malice of Satan and his complices can raise up against her. Shee is resembled by the ship into which Christ entred, *Mat.* 8. 23. tossed to and fro with many violent waves of troubles & afflictions. This is the cause of her complaint, *Cant.* 1. 4. That though inwardly shee was as beautifull as the Curtains of *Solomon*, yet outwardly, by reason of the heat of her persecutions, shee was become as blacke as the tents of *Kedar*. Shee is styled *Lilium inter Spinas*, *Cant.* 2. 2. As a Lilly among the Thornes, so is my Beloved among the daughters. A Dove whose note is mourning, *Cant.* 2. 14. My Dove that mourn'st in the clifts of the Rock, let mee see thy face. A Vine spoiled with little Foxes, *Cant.* 2. 15. Take us the Foxes, and the little Foxes which spoile our vine.

Decyphered by a childe-bearing woman purſued by a Dragon: *Revel.* 12. 13.

For the better demonſtration of the malice of the ungodly againſt Gods *Iſraell*, we will briefely touch the particulars expreſſed in the Text. Firſt their inſurrection: *roſe up againſt us.*

This phraſe of riſing againſt is firſt uſed of *Cain*, when his brother *Abell* and he were walking together in the field, it is ſaid, *Gen.* 4. 8. he roſe up againſt him, under which is obſerved the ſecrecy and covert of *Cains* malice. When enmity is ſheltred under the cloak of amity, the intended miſchief is more inevitable, therfore ſaith the ſweet ſinger of *Iſrael*, *Pſal.* 55. 12. Had it beene mine enemy, *I* could have borne it, neither did mine adverſary exalt himſelfe againſt mee, for *I* would have hid me from him, but it was my companion and my familiar: and ſuch enemies as theſe cannot *Iſrael* eſcape, whilſt a ſheepskin can be got for a Wolfe to maske in: theſe like *Judas* come with a kiſſe in their mouthes, Haile Maſter, and yet carry Treaſon in their hearts, to deliver him up into the hands of his enemies, theſe with *Herod* wil command the Wiſemen to ſeeke diligently for Chriſt under pretence of worſhip, whoſe intent is to murder him: with *Herodias* will ſalute him with many goodly titles, *Maſter, we know that thou art true*, but of purpoſe to tempt him: and with *Dalilah*, pretend all love to *Sampſon*, that ſhe might betray him: And theſe are great troublers of the peace of our *Iſrael.*

Secondly, The celerity of their intended deſtruction. *Swallowed us up quick.* We ſhall finde the like phraſe uſed in the *Numbers* 16. 30. where the ſudden deſtruction of *Korah*, *Dathan* and *Abiram* is ſet down The earth opened her mouth, and ſwallowed them up, that they went down

quick

quick into the pit. So this phraſe in the text ſets forth the ſuddenneſſe of their intended deſtruction, and this is a great aggravation of their malice, becauſe there is ſmall hopes of prevention, of a ſudden intended deſolation. The Prophet *Eſay* deſcribes them in *Eſay* 59.7. Their feet run to evill, and they make haſte to ſhed innocent bloud. They cannot reſt untill they have accompliſhed their greedie and malicious deſires, they bind themſelves as thoſe Conſpirators againſt *Paul*, *Acts* 23.12. Neither to eat or drinke untill they have imbrued their hands in bloud. Of ſuch a ravenous diſpoſition are theſe Cormorants, that we may complain as God doth by his Prophet, They have eaten up my people, as a man would have eaten bread.

Thirdly, their furious inclination deſcribed by thoſe Elements of Fire and Water:

Their wrath kindled, and the waters gone over our ſouls.

It is obſerved that theſe two Elements are excellent Servants, but moſt mercileſſe Maſters, when once they get the maſtery, there is no pity or compaſsion, they reverence not the aged, or pity the ſucking infant, if brought into their power, they cannot eſcape the flames of the one, or avoid the waves of the other, ſuch is the fury of the il-wiſhers to Gods *Iſrael*, nothing but waſting & deſolation is in their paths: *Eſay* 59.7. Their very breath is ruine, the language of their lips like that which *Babylon* ſpake concerning *Jeruſalem*, *Pſal.* 137.7. Raſe it, raſe it, to the foundation thereof, every print of their foot, vaſtation, all their plots & deviſes for the deſtruction of *Gods Iſrael*.

Here may you ſurvay the ſtate of Gods Church on earth, ſubject to the malice of tyrannicall Enemies, encompaſſed with ſuch thornes and bryars, that with *Job*, ſhee ſcarce hath a breathing ſpace left to eaſe her heart with

with articulate lamentation. Indeed, it was the patrimony Christ bequeathed her: for temporall possessions Christ had none, The Foxes have holes, the Birds of the aire have nests, but the Son of man hath not whereon to lay his head; at his death hee bequeathed his soule into the hands of his Father, his body was begged by *Joseph* of *Arimathea*, for his vesture the Souldiers cast lots, there was nothing now remayning but his crosse and crowne of thorns, and this hath he left her in liew of an Herriot.

And if this be her state in the generall, we may with facility perceive our particular conditions, if this be the estate of the whole body, each member most sympathize, and beare some part of the misery. There is no comming to *Canaan*, before we first wander through the Wildernesse, no reaping in joy, before wee have sowne in teares, wee must first fight, and then receive the Crowne, *Non potest esse victoria, nisi præcesserit pugna*: we must first expect, *compati*, to suffer, and then *conregnare*, to raigne, for thus it behoved the true Sun of righteousnesse first to suffer, and then to enter into his Fathers Kingdome, hee first ascended *Golgotha* with his Crosse, before hee ascended Mount *Olivet* to Heaven: so must we first taste of his bitter cup, and then desire to be with him in Heaven.

Let not this dishearten us, or make us faint under the burthen of our Enemies, remember in all thy miseries God is the principall agent, and this will be as Balme of *Gilead*, to cure the former Ulcer.

In trouble look higher then the instrument, and behold the Agent, whether *Tertullus* persecute the Church with his tongue, or *Elymas* with his hand, remember God hath the command of both. It is true, the wicked are mediate causes of our troubles, but God he ordereth and appointeth what stroakes shall be given us, who hath not one-

onely a glasse to keep every drop of bloud which distills from our veins, but also a bottle to preserve every teare which falls from our eyes, *Psal.*56.8. *Job* could discerne Gods arrows in the hand of Satan, and his hand though on the arms of the *Sabeans*, and therefore he saith, not Satan, or *Sabeans*, but *Deus abstulit*, however they be wicked instruments, yet the just hand is the Lords. Ungodly men have a will of themselves, to vex and persecute the children of God, yet power they can have none, so much as to take a haire from our head, except it be given them from above, who can execute his just judgments by unjust Ministers, For though they intend evill against his servants, yet he will turn it unto good to them as *Joseph* told his brethren, *Gen.*50.20. When ye thought evill against me, God disposed it to good.

Second generall, *Gods prevention.*

In the former part, you have men rising up against *Israel*, in this you have God fighting for *Israel*, and there can be no doubt of the conquest, where God is a party, and becoms a Combatant, Thus the Lord upbraids his people in *Esay* 31.3. and give this a Reason of their future ruine, For the *Egyptians*, they are men and not God, their horse, flesh and not spirit, therefore when the holy One of *Israel* shall come, the helper and he that is holpen shall both perish together.

Gods *Israel* though not invulnerable,
yet invincible.

The red Dragon may spout forth flouds of venome, yet hath the Church-wings to flie for safetie, Let *Jezabel* fret her heart out, and swear by all her gods, to take away the life of the Prophet, yet *Eliah* (though in a Cave) shall be preserved. Let bloudy *Herod* murther all the male-children in *Bethlehem*, from two yeers old and under, yet shall

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the Babe escape his cruelty, though it be by flight into *Egypt*: God may for a time, absent himselfe from *Israel*, yet will not utterly forsake *Israel*, For a little space have I hid my face from thee, but with everlasting mercies, will I receive thee; His hiding it is *ad modicum*, for a little, *ad momentum*, for a small space, but his mercy will he never wholly remove from them. Hee may hide his face, but not turn away his heart.

Calamities in the text are presented to us in the name of waters, and deep waters, yet are they neither boundlesse nor bottomlesse, God provides a remedie against the deepest waters, he becomes our strength, and what inundation of waters can over-flow those banks? The rain fell, the flouds came, the winds blew, and beat upon that house, and it fell not, for it was grounded on a rock, *Math.*7.25. What a violent storme is this? as if Heaven, Earth, and Sea, had conspired against one poore Cottage, take them all not severally, but with their united forces, yet the foundation stands. The Apostle propounds the question, *Rom.*8.35. What shall separate us from the love of Christ, shall tribulation, or anguish, or persecution, or famine, or nakednes, or peril, or sword? what voluminous waves are here, for number, for power, for terrour? yet in all these are wee more then conquerours through him that loved us. I grant it is a Sea too deep for us, yet this is our comfort, Gods Arke draws foure Cubits above the waters, when they were 15 Cubits above the Mountains:

Israels *safegard, is the God of* Israel:

This is the burthen of every Song of our heavenly *Orpheus*, not a string in *Davids* Harpe, but sounds forth this tune. Thou Lord onely makest me dwell in safety, is the confession of the King of *Israel*: *Psal.* 488. and in the 18 *Psal.*2. hee seems to run division. The Lord is my rock, and my fortresse, and he that delivereth me, my God and

my

my ſtrength: in him will I truſt, my ſhield, the horne alſo of my ſalvation, and my refuge. All the forces in the World are of no force without him, no magazine of treaſure or of armour, no Ships by Seas, no ſtrength by Land can ſecure us, without his protection, Except the Lord build the houſe, the builder buildeth but in vaine, except he watch the City, the Watchman watcheth but in vain, *Pſal.*127.1.

It is worth our obſervation, The time of *Iſraels* deliverance, then when they were in extremity of danger: ready to be ſwallowed up:

The more grievous the exigent, the more glorious the advancement.

Mans greateſt extremity, is Godsfitteſt opportunity. When the fire was a kindling and the ſulpherous deluge prepared in the clouds for *Sodoms* combuſtion, then is *Lot* ſnatched out of *Sodome*, Look on *Moſes* horn in the time of *Pharaohs* bloudy Decree, that every man-child ſhould be caſt into the River, *Exodus* 1.22. the mothers feares that the executioners hands would ſucceed the Midwives, makes her ſecond throws more violent then the firſt, ſtill ſhe expects when ſome cruell *Ægyptian* ſhould ſnatch her tender Infant from her breſt; at length the fearfull parent adventures the Childs life to ſave their own, *Exod.*2.3. ſhe puts him in a reeden Arke by the rivers brink, what could now be expected but inevitable death, what hope the babe ſhould eſcape being committed to the unmerciful waves, yet there's a God that beholds him, and takes this very pinch, the time for his deliverance. The Lord he ſo diſpoſeth, that at this time the Tyrants Daughter comes to bath her ſelf, the Ark offers it ſelf to her eye, the cry of the infant to her eare, cõpaſsion leaps into her heart, and now (ignorantly) ſhe provides the mother to become the nurſe, ſhe that could not keep him before without danger, now

receives him by authority, here was a deliverance and that in season: See the extremity of *Israel*, betwixt the *Egyptians* and the Red Sea; the *Egyptians* promise themselves the victory, and the *Israelites* are talking of their Graves, *Exod.*14.11. then comes the God of *Israel*, and makes the deep their protection, and the Sea a Gallery, or through-fare for them. *Vbi deest humanum consilium, ibi adest divinum auxilium.*

Let this consideration be our supporter in the Churches greatest miseries. I confesse, it may be with the Church, as it was with the Citie wherein the Prophet *Elisha* was, encompassed about with Horses and Chariots, & a mighty host, and we like the Prophets man, ready to cry out, Alas, what shall wee doe? Let mee answer thee in the words of the Prophet, 2 *Kings* 6.16. Feare not, they that be with us are more, then they with them. The Ship in the 24 of *Matthew*, may be ready to be over-whelmed with waves, and the Disciples despaire of safety: yet then will Christ arise, and rebuke the winds and the waves, and there shal be a great calm. Remember the Lord is with his *Israel*, his wisdome to direct her, his power to protect her, his strength to support her, his goodnesse to maynt aine her, his bounty to reward her, his word to encourage her, and if any of his members perish in the skirmage, his Angels are in readinesse to transport their souls into his heavenly Mansions.

When the Angel saluted *Gideon*, *Jud.*6.13. God be with thee, He replyed, If God be with us, how is all this evill befalne us, Why doe the *Midianites* vex us? Yes, God may be with us, and the *Midianites* against us, yea, therefore are they against us, because God is with us, and God tels him in the fourteenth Verse, Goe on in thy might, for thou shalt save *Israel* out of the hands of the *Midianites*:

Though

Though the enemies of Gods Church and people may for a time insult, yet in the end his people shall bee as mighty men, treading down their enemies in the mire of the streets, and they shall fight, because the Lord is with them: *Zach.*10.5. The Church of God it is that towre of *David*, *Cant.*4. 4. not so many darts on the one side, for to wound, but as many shields on the other to defend. Jovem & Junonem *à juvando, dictos esse ait* Cicero, *sed hoc in Deum*, quoth *Lactantius*, *optimè quadrat*: this well agrees with God, *qui juvat, servat, & salvat.*

He is in our sickness a restorer, in our imprisonment a deliverer, in our saile a Mariner, in our Cities a Watchman, in our battails a Souldier, in our life a Keeper, in our death a Reviver.

This truth is like *Davids* Harp to *Saul*, in his melancholy, like the Dove to *Noah* in his Deluge; what though (like the ship in the Sea) we are beaten with wind, tossed with waves, yet whilst Christ is in the ship, it cannot sink. Weep not *Hagar*, a Wel shall spring up in the Wildernes; Feare not *Samson*, a jawbone shall slay many thousand *Philistins*; Despaire not *Elias*, the Ravens shall bring thee food; be not discomfited O widow of *Sarepta*, the meale in the barrell, and the oile in the cruze shall not waste: Assure your selves, hee that commanded the Whale to cast up *Jonas* on the dry Land, turn'd the Rock into a River, Flintstone to a springing Well, he that saved *Paul* in the depth of the Sea, will performe the like for you, *Speramus, & superamus*, A glorious day shall attend your cloudy morne. The extremity of thy misery, shall be the opportunitie for Gods delivery.

God doth not only deliver his people, but sometimes intangles their enemies in their own snare, *Psal.*7.15.16. He hath made a pit and digged it, and is falne into the pit

that hee made, His miſchiefe ſhall returne upon his owne head, and his cruelty ſhall fall on his own pate. It is juſt with God to mete the wicked, their own meaſure, as hee did to the accuſers of the three children, *Dan.*3.22. ſlaine with the fire, they prepared for *Shedrach*, *Meſhach*, and *Abednego*: and to the traducers of *Daniel*, who were caſt to the Lions, whom they had kept faſting to devoure the Prophet, *Dan.*6.24. *Haman* hanged on the ſame gallows, he prepared for *Mordecai*, *Eſter* 7.10. There can be no juſter law then that the deviſers of mans ruine, ſhould rue their own devices:

Thirdly, *Iſraels* gratitude for her delivery.

Gods mercies are motives to Chriſtian prayſes.

Beneficium poſtulat officium, the thankfulneſſe of the receiver, ought to anſwer the bounty of the beſtower, as the Eccho anſwers the Voice, we receiving the one, are bound to return the other. The *Iſraelites* after their deliverance from the Red Sea, as if they were baptized in a ſacred *Helicon*, became Poets, ſinging their triumphant Song to the Lord. *Exod.*15.1. *Moſes* bringing water out of the Rock, as if they had waſhed their mouthes in Hippocreane, their voyces were tun'd to a high ſtrain, *Numb.*21.17. *Sancti ſunt, inſignes Dei citharœdi*, They are excellent Harpers unto God, the ſtrings of this Harpe are our affections, and then is our heart a ten-ſtringed inſtrument, when the affections are ſet to the pleaſant ſtrain of thankfulneſſe.

God having firſt by afflictions taught us to know our ſelves, doth afterward by deliverance, teach us to know him:

The man ſick of the Palſie no ſooner receives his cure, but he payes his Phyſician, he departs home to his houſe, prayſing God, *Luke* 5.25.

This

This debt man owes, and God expects, we forfeit many of his favours, for default of payment of this rent. It is a ready rent, never to seek, had we but willing hearts to discharge it. Since we cannot requite his benefits, let us return a gratefull acknowledgment. Hee is content to share his works betwixt himselfe and us, if wee receive the good, let us ascribe to him the glory. If hee send us health, let us sing him Hymnes; if he give us deliverance, let us return him thankfulnes. and sing with *David*, Praise the Lord, O my soule, and all that is within me praise his holy Name. *Psal.* 103. 1.

God, for this end, hath given man two priviledges above his fellow creatures, reason and speech, that by the one he might conceive of the great works of God, which the rest cannot, so by the other, he may expresse what he conceives to the honour of his Creator, which the other doe not.

Should we escape a dangerous sickneſſe, and not blesse God for our recovery, we rise, from our beds and owe for our physick; hath his Angell forbore to sheath his sword in our bowels, when others have falne under his impartiall hand, be humbly thankfull, otherwise feare a worse plague left behind for us.

I grant God receives not any benefit by this, *nec melior si laudaveris, nec deterior si vituperaveris*, our magnifying him, is not *magnum facere*, but only *magnum dicere*, his glory by our prayses, is not *major*, but *notior*. The felicity of it is ours, that he permits us to take his glorious name into our mouthes, is a great honour, but that he will take his name any waves dignified by our mouthes, and put the promulgation of his honour into our polluted lips, is a greater; Resolve therefore with *David*, *Psal.* 146. 1. 2. I will prayse the

the Lord during my life, as long as I have any being; I will ſing praiſes unto my God.

The Application of the text, to this preſent occaſion.

If in this I may have liberty to deale with this text, as *Eliah* did with the *Shunamites* child, and joyne each particular, to the cauſe of this our Evening aſſembly, I am certain we ſhall find that,

Mutato nomine de nobis narratur fabula.

And may *England* truly ſay, Had not God beene on our ſide, when men roſe up againſt us, they had ſwallowed us up quick.

This day ſubſcribes a *probatum eſt* to the Text, this Scripture, is this day fulfilled in your ears, this day preſents a freſh to our memories a prodigious deſigne of Satans malice, with a ſtrange example of a divine providence; And firſt of the firſt generall:

Their Intention for our miſery.

The Antichriſtian enemies of Gods Church and Truth, after the infatuation of ſo many treacherous Conſpiracies, found out at the laſt a ſpeeding one, ſuch as from the fall of reprobate Angels, never came into the thought of any Devill, to put into the head of any man, or if a Devill could deviſe it, yet to find a heart to receive, or a hand to act, would have been thought impoſſible.

Firſt, For their ſecrecie, they tyed themſelves to that by a treble band, Religion, Oath, Sacrament, you ſhall ſweare by the bleſſed Trinitie and holy Sacrament, not to reveale it, thus they eat their god on a bargain of bloud; monſtrous impietie! Religion a cloak for Treaſon, what a Church is this, whoſe foundation is laid in bloud, whoſe Doctrine is maſſacres of Kings, ruine of Kingdomes:

where

where this is taught as truth, ſurely the Devill muſt be expected in the Pulpit.

Secondly, Sudden: *Hamans* plot was ſufficiently damnable, the intended ruine of *Iſrael*, yet had they time of preparation, this farre more deteſtable, with ſuddenneſſe it would have prevented Domeſday, and ſent up bodies before the Reſurrection. *Haman* firſt cauſed a Proclamation to be publiſhed, that on ſuch a day the *Jews* ſhould be put to death, ſo that they which could might ſecretly eſcape, and they that could not, might fit themſelves for death. But this our intended miſery, as it was kept as ſecret as the powder, ſo as ſuddenly it ſhould have been executed, to the hazard of many a ſoul; where there is no eſcaping, but we muſt be ſurprized by death, it is good to have ſome warning, that wee may the better prepare our ſelves for God, but in this Conſpiracie, deſtruction ſhould have ſeized on us, even then when peace and ſecurity was expected, the firſt day of a Parliament, when the State of a Kingdome was aſſembled, then they intended that ſudden death ſhould overtake us: Monſters of men! that at one blaſt would have blowne up King, Prince, Nobility, Clergie, Commons, the Eſtates of a whole Realme. Certainly, the Heathen could not but ſtand amazed, that ever the earth ſhould beare ſuch a brood of Miſcreants.

Thirdly, There crueltie: I have read that *Caligula* the Tyrant being dead, there was found in his Cloſet, *duo libelli*, the one called a Sword, the other a Dagger, wherein many were by name pricked for death, and deſtined to it in the Emperours bloudy intention, Thus in their cruelty were we appointed as ſheep for the ſlaughter.

Thus did our inſulting adverſaries in Eighty eight, with their (ſuppoſed) invincible *Armado*, the Enſigne

to

of whose Ships, were *victoria*, *victoria*; such was there implacable fury, that they brought with them strange instruments of torture, as if the land of peace had no such engines of crueltie, here were the waters readie to goe over our souls.

They have been as mercilesse with fire, The time was when the *Bonners* made bone-fires of the bodies of Gods Saints, when they martyred the living with the dead, burnt the impotent Wife with her Husband, who is content to die with him, with whom shee may not live. When they threw the new born, or rather the scarce born infant, dropping from the mothers wombe, into the mothers flames, here was a fiery zeale, set on flame with the fire of hell, they love fire still, they were then for faggots; but now for powder: if these be Catholikes I never read or heard of Canibals.

To murder a King is barbarous, yet a thing not unheard of, but in this manner a King blowne up apparelled in his Royall Robe, with his Imperiall Crowne on his head, the Scepter in his hand, sitting on the Throne of his Kingdome, in the midst of all his State, hee and they at once blown up together, *Monstrum horendum*.

It hath been said of *Africa*, that every yeere it brings forth a new Monster, it never brought forth such a one as this, to which: *Nihil nisi nomina desunt*, the supereminent Colossus of all Treasons, They had devised *communem rogum*, a common bonefire, a generall combustion, bloudy priests: that at once would have offered a whole burnt sacrifice, for an oblation to their *Moloch* of *Rome*.

That butchery of *Paris* might have bin pictured in the Popes Palace, by the Painters art, but what colours could expresse this bloudy confusion, what stain could shadow the bloud of such Royall Princes, what red describe the

gore

gore of such noble Christians, what black the darkneſſe of that day, what azure the terribleneſſe of that fire, what invention imitato the noiſe of that infernall blow, lowder then many Cannons? this was a death never to be painted to the life; no pen, nor penſill, no art nor heart can comprehend it. Bluſh they not to have it recorded, in ſuch a time, was ſuch a Treaſon. Such, as no Oratory can expreſſe it. Let me conclude the firſt particular with the words of *Moſes*, *Deut.4.32.* Inquire now of the dayes that are paſt, which were before thee, ſince the day that God created man upon the earth, and ask from the one end of Heaven to the other, if there came to paſſe ſuch a great thing as this, or whether any ſuch like thing hath been heard.

We leave the Invention, and come to the ſecond, Gods prevention.

The danger in our intended miſery gives a glorious luſtre to our delivery. God was on our ſide. As they had bound themſelves to ſecrecie, ſo they had choſen a place as ſecret, they built the foundation of their deſigne under the foundation of the Parliament Houſe, *Inſidiantur in abſcondito*, and ſay to the ground cover us, they truſt not the aire, leſt the whiſtling winde ſhould bring tydings, or the fowles of the aire reveile it, who ſhould now diſcover theſe *penetralia mortis*, theſe inward chambers of death? the powder, billets, with all their inſtruments of death are in readineſſe, their Catholike Doomſday is at hand, and now there wants nothing but a hand to act it; all this time God beholds, and laughs, but yet reveals not: But then whilſt they ſaid of our ſoules there is no help for them in their God, even then was Gods time; *nox una interpoſita*, not a whole night neither, ſome few

houres wee had to ſpend, and then hee comes with *Stultè, hac nocte*, Foole, this night, I will diſcover all.

So farre was this from our prevention, as it was not in our imagination. Yet then comes God, defeats their ſtratagems, opens the vault, or rather their hell of barbarous villany; we may truly ſay, This is the Lords doing, and it is marvellous in our eyes. Great works become a great God, *opera teſtantur de me*, ſaith Chriſt, will you not believe except you ſee? let demonſtration convince you, The ſnare is broken, and we are eſcaped. They were ſaying, where is now there God. Behold, *hic eſt Deus*, our God is here, when wee had moſt need of him; here was *opus Deo*, a work fit for the Deity to performe. We were tyed with the bands of death, here then was *dignus vindice nodus*, a knot worthy of the finger of the Almighty to unty. Malice had doomed us to the fire, but our comfort is, *Nihil poteſtatis in nos habuiſſe ignem.* This was a delivery fit for God, a cure for the Almighty only to undertake.

Thirdly, Our Thankfulneſſe.

The Kingly Prophet tels us in the *Pſal.* 111.4. That the Lord hath made his wonderfull workes to bee had in remembrance, but ſome more eſpecially, for ſome are more then marvailous, as this of our deliverance. It is our part now to ſing unto the Lord a new Song, For with his right hand, and holy arme he hath gotten him the victory, *Pſal.* 98.1. Aske from Eaſt to Weſt, from one Pole to the other, Search all the Records under Heaven, if ever there were the like, their Vault, a ſtore-houſe of deſtruction againſt us in their intents, againſt themſelves in the event: If now we can be ſilent, we may truly ſay as the foure Lepers did in the 2 *Kings* 7.9. We do not wel, for this day is a day of good tydings, and we hold our peace, If wee tarry

tarry till day light, ſome miſchiefe will come upon us. Though the day be paſt, yet it reads a Lecture to this preſent Evening, that day tels news to all days, without which they had not been days to many of us.

Let the memory of this day perpetually live, to their ſhame, and our thankfulneſſe, Let it carry its memento with it, a benefit would not be forgotten, not mans, Gods much leſſe, ſuch a benefit, eſpecially ſo rare, as the like was never ſeene. If God have made it memorable by our ſtrange delivery, let us make it memorable by our rare acknowledgment. This is the day which the Lord hath made, wee will rejoyce and be glad therein. I am ſure if their plot had prevailed, it would have been a high Feaſt in *Gath*, and a day of Jubilee in *Aſcalon*. Let us not be backward in expreſſing joy for our ſalvation, as they would have beene forward for our deſtruction. Let us all reſolve with *David*, Whilſt wee have any being to ſing prayſes to our God.

Our gratitude it muſt be a thinking, a ſpeaking, a working gratitude.

1 It muſt be cordiall, the heart muſt be the Leader, and begin the Song, making melody to the Lord in your hearts, *Epheſ.*5.19. This God principally requires, *Prov.* 23.26. this commands all the members, as the Centurion his Souldiers, it bends the knees, it joyns the hands, it opens our mouthes, it diſpoſeth of the whole man, This is that which enlivens all the reſt. God judgeth us according to our inward diſpoſitions, the life of all our works lies in the heart, for though our perſons ſhall be judged *ſecundum opera*, yet our works ſhall be judged *ſecundum corda*: our thankfulneſſe muſt proceed, *de viſceribus*, from the inward reines; Our deſtruction ſhould have been by fire, let ſome

vigor

vigor igneus be in our gratitude, there may be *parata cithara, parata lingua, parata manus*, but if there be not *paratum cor*, *Davids* ready, prepared heart, there is no harmony.

Secondly, It muſt be vocall, *Sermo index animi*, it is the hearts Midwife. *My heart* (ſaith the Prophet *David*) *is inditing a good matter*, and then follows the tongue, *as a pen of a ready writer*, *Pſal.* 45. 1. Thankfulneſſe in the heart, and not uttered by the tongue, is ſtill born, and never lives to ſpeake.

Thirdly, It muſt be Actuall, our *words* brought into *works* teſtifie true *gratitude*. In our *words* men heare our *thankfulneſſe*, in our *works* they *ſee* it: then *indeed* are we truly *thankfull*, when our *words* and *works* are *conſonant*.

It is true, our *goodneſſe* cannot *extend* unto the *Lord*, neither have we *him* here on *earth*, that we might miniſter unto *him*, as to waſh *his feet*, and anoint *his bleſſed body* with precious *oyntments*, therefore ſhould our delight be upon *his* who are *upon earth*.

When *Jonathan* was dead, *David* will ſhew kindneſſe to *Mephiboſheth* for *Jonathans* ſake.

Our Jonathan is not *dead*, but *liveth*, yet ſince our goodneſſe cannot *extend* it ſelfe unto *him*, let us ſeeke out ſome poore *Mephiboſheth*, and ſhew kindneſſe to *him* for *our Jonathans* ſake. In this appeares the *realitie* of our gratefull hearts, that others ſeeing our good works, are brought to glorifie our Father which is in *Heaven*; To *whom*, as it is moſt *due*, be aſcribed all *honour* and *glory*, *now* and for *evermore*. Amen.